Use of Rhetoric and Metaphorical Expressions in Jordanian Political Discourse (Speeches): An Exploratory Study

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Abstract

This research analyzes the impact of the use of rhetoric and metaphorical expressions in Jordanian political discourse on its audience. This research is a sociological study of King Abdullah II's speeches using Foucauldian discourse analysis. The aim of this research is to highlight how with the change in audience King's rhetoric also undergoes a change. For this purpose, many of king's speeches have been considered to highlight his demeanor and rhetoric as a national and regional leader as well as a representative of the Middle Eastern cause in front of the Western giants. In addition to this, the research also highlights how the rhetoric and metaphorical expressions used by the king contribute to creating as well as imposing the Jordanian identity. This research is significant in highlighting the psychological impact of the stature of the audience on the manipulative rhetoric of a king. This research concludes that the use of rhetoric and metaphorical expressions in Jordanian political discourse is a deliberate strategy by the state to keep its subjects under control. Also, several metaphors used by the king in his speeches instill in his people a sense of duty towards their state. In this way, the state successfully uses soft power to control its masses.

1. Introduction

Originating from the Latin word "discursus," discourse refers to "verbal interchange of ideas." (Meriam webster). This verbal exchange of ideas in a social context can never be devoid of politics. So, one may say that every discourse is political in nature as in a societal context, language and, subsequently, discourse are ways through which a society controls its individuals. Language, the knowledge associated with it, generated by the societal norms, controls its people's mind subsequently producing what in Foucauldian world one might call a "disciplinary society."

Jordanian political discourse can only be understood in the light of the political structure of Jordan. Jordan is a constitutional monarchy with a parliamentary system, as declared by the 1952

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constitution. A constitutional monarchy is a system in which the king rules the country in accordance with the constitution. It differs from absolute monarchy in the sense that the king exercises his power prescribed to him by the constitution. However, in Jordan the king remains the ultimate authority exercising his power over the executive, legislative and judicial bodies. He appoints the Prime Minister, head of the central government, and elects his cabinet. Jordan's present king is King Abdullah II who ascended to the throne in 1999 after his father's death. He claims to be the 41st direct descended of prophet Muhammad (PBUH). His contributions to Jordanian uplift have been quite impressive. His economic and military measure are testament of his merit as a leader. To maintain this status, of a competent leader, one must have a lot of tricks in his pockets. One such trick is to control the masses through the façade of their own powerful status. In today's democratic world the king must portray himself subservient to his people but that does not mean that he considers himself to be such.

So, this study endeavors to analyze King Abdullah II's speeches to highlight the impact of the use of rhetoric and metaphorical expressions in Jordanian political discourse. To achieve this purpose, this paper tends to analyze the language used in several King Abdulla II's speeches to highlight the change in rhetoric and use of metaphorical expression with the change in audience. For this purpose, his April 2020 and independence day's address to his nation will be analyzed to highlight his tone with the people of his country. In addition to this, his address at the Baghdad conference will be analyzed to show his tone as a regional player. Furthermore, his speeches at the European parliament and UN will be analyzed to show his tone as a representative of Middle East. The objective of this paper is to show how the tone of political discourse slightly changes with the ruler's shift in position. For this purpose, Foucauldian discourse analysis will be used.

This study focuses on the ways leaders manipulate their masses to achieve their goals. The façade of people's power requires strategic planning. Resultingly, a certain type of information is instilled in the masses to keep the veneer of their superiority intact. To make them believe that the state is accountable to them. That is why, the leaders of the state while addressing their people use a different and sometimes extremely difficult vocabulary. This helps them in controlling their people. For example, Prime Minister of Pakistan, Imran Khan, call his youth his "tigers." When you repeatedly call people using such kind of terms people as a result, unconsciously, start to behave in a certain way, suitable to the title ascribed to them.

Foucauldian discourse analysis holds great significance in social theory. It analyzes a certain discourse to highlight the underlying power patterns in it. This concept of Foucault is best described in *The Archeology of Knowledge (1969)*. In Foucauldian world, discourses, of any sort, are always tied up with power and power moves in upward direction i.e., leader gains power from his masses. In this context, a leader would do anything to please the masses from whom he derives his power. According to Foucault, knowledge is instilled into the subjects' minds/psyche through discursive practices. In other words, discourse has the power to shape its audiences' personality. Which makes it a tool of producing/reproducing power and the subsequent knowledge.

This research aims to answer the following questions:
1. What purpose does the use of rhetoric and metaphors in Jordanian political discourses serve?
2. How the rhetoric changes according to its audience in King Abdullah's speeches?
3. How the interest of his subjects highlighted by King Abdullah II in his speeches impose/create Jordanian identity?

This research will prove to be beneficial for the people interested in an interpretive analysis of political discourses, especially Jordanian political discourse. This research analyzes the purpose behind the use rhetoric and metaphorical expressions in Jordanian political discourse. In this section, the research focuses on two of King Abdullah II's addresses to his nation. The aim of this section is to analyze the impact of his way of addressing his people on their psyche. The next section of the paper analyzes the reasons behind the changes in King's rhetoric according to his audience. This section refers to the six of king's speeches to different audiences. Firstly, his speeches to his nation will be analyzed to show his stature as a national leader. Then his speech the Baghdad Conference will be analyzed to analyze his competence as a regional leader. Lastly, his speeches at the UN and European parliament will be analyzed to analyze his ability in putting up the Middle Eastern case in front of the western world. Third section analyzes the procedure of the creation of Jordanian Identity. This section examines the way king's metaphors impose as well as create the Jordanian Identity.

The next section of the paper, Literature Review, analyzes the various aspects of the King's addresses and the framework that have been analyzed by scholars before.

2. Literature Review

Since his accession to the throne in 1999, King Abdullah II has contributed immensely to the present condition of his country, Jordan. His economic policies have dragged Jordan many crises. This feat, among many others, have been accomplished by several strategies. Every government works this way and end up creating or trying to create what Foucault called a "disciplinary society" in which according to him every individual is constantly under surveillance. Every political discourse of this world is an attempt to create such a disciplinary society. King Abdullah's rhetoric and other embellishments in his speeches seem to be an attempt to take the audience into confidence, thereby, curbing or lessening resistance, eventually creating a 'disciplinary society.' This study is an attempt to unravel such patterns of power hidden in King Abdullah II's speeches by focusing on the impact of the use of rhetoric and metaphorical expressions in his speeches (Danielsen & Valaker, 2021). For this purpose, the framework of Foucauldian discourse analysis has been selected. This section of the paper is divided into two parts. First part analysis the research conducted of Jordanian political discourse while the second part deals with the research conducted on the Foucauldian discourse analysis.

Many researchers have analyzed Jordanian political discourse in their writings, but their focus has been on the linguistic and social analysis of his speeches. Among such articles, Hassan Al-Momani's article "Political Discourse of Jordan: A critical Analysis" is noteworthy. This article focuses on the socio-cognitive, socio-ideological, and socio-stylistic analysis of King Abdullah II's speech at the American Congress to highlight its social and psychological dimensions. The writer maintains "based on the analysis of the king's address to the American congress, it can be concluded that the Jordanian political discourse takes the status of audience into account when it is directed to the international opinion." In addition to this, the author also maintains "the status and ideologies of audience to whom the political discourse is directed influences the king's style and psyche." In other words, the writer believes that the status of the audience has direct influence on the king's style of speech. Apart from this, the article also highlights the different forms of ideologies visible in the king's addresses. It also maintains, "the political discourse of Jordan is more moderate and relevant to the attitudes and opinions of the international public opinion. This is clear from the use of the unbiased words to the Arab Islamic ideology." (97)

Although this article highlights the changes in the king's style of speech with his audience, but it does so from a linguistic point of view. In addition to this, it makes the "international public opinion" to be the king's focus. This article has considered only one of the king's speeches i.e., his address to the American Congress in 2007. In this context, the analysis conducted in this research seems redundant for two reasons; firstly, the article was written in 2007 and secondly, creating an opinion on one speech of the king is unjust. In his current address he appears as a strong leader of the Muslim world. He is a little manipulative in his addresses but the arguments, and the way there were, presented before his different audiences portray him as a strong Muslim leader.

Similarly, *Abdelaziz Mohammed's "The Linguistic Functions in King Abdullah II of Jordan Speeches" is a critical discourse analysis of King Abdullah II's speeches but it focuses only on the "persuasion styles and persuasion strategies" the king used in his speeches. This research concludes that "using evidence play a crucial role in persuading the audience." In addition to this, the article recommends* to "read/listen to any political discourse in the mirror of its pillars and evidence shown by the speaker should not be taken as a dirty speech." Although this article highlights the manipulative nature of politics, but it does so in a general sense.

In addition to this, Ziad Obeh Ebniya's "The Impact of Religious Values in the Jordanian Political Discourses on Public Opinion (Field Study on University Students)" analyzes the how the religious values used in Jordanian political discourse leave an impact on its audience. In this context, the article takes into focus the publics opinion about "terrorism and extremism." In conclusion, the article maintains that the "impact ratio of the public opinion on males was higher than that for females." This article focuses on the impact of religious values derived from several the king's speeches on university students and it limits its interest to the notion of terrorism and extremism. It also analyses the impact of these values on Jordanian students as well as Jordanian students of Palestine origin. This research is a quantitative analysis of the Jordanian political discourse.

As evident from the research mentioned above, several research have analyzed the Jordanian political discourse, but they have done it from linguistic and social point of view. No research has been conductive on the Foucauldian analysis of Jordanian political discourse.

Michele Foucault's concept of discourse analysis holds great significance in socio-literary studies. Central to Foucault's concept of discourse analysis is the concept of power (Tanjung, Harfiani, & Sampedro Hartanto, 2021; Yen, Huyen, Duong, & Hoang, 2021). His analysis focuses on unravelling the underlying power structures in a text. According to Foucault, discourse of any form has the power of impacting a person's personality, with the help of its practitioners and its institutions.

Much research has used Foucauldian discourse analysis as a framework but are related to the fields of psychology and sociology (Bolat, 2021; Muthuswamy, 2021; Yildiz & Eldeleklioglu, 2021). One such article "Using Foucauldian Critical Discourse Analysis a Methodology in Marketing" by June Buchanan maintains that there is "a simple but clear distinction between 'weak' which entails a "simple description of structures of texts and talks" (discourse analysis) and 'strong' involving analyzing the connection between discourse and social structures (critical discourse analysis)." This article uses Foucauldian discourse analysis to highlight the trends in marketing industry and, in doing so, distinguishes between a weak and strong discourse.

Another research article, "Foucauldian discourse analysis (FDA) and the person-centered approach (PCA): a discourse, with a special focus on the gender paradigm" by Maria Kefalopoulou relates Michele Foucault to Carl Roger by analyzing the possible contributions of Foucauldian discourse analysis to the study of person-centered approach (Bertini, 2020; Vildan & Kavak, 2021). The writer maintains, "Discourse analysis which focuses on language constitutes a privileged field for this consideration (Shleykina, 2021). More precisely, FDA proposes a crucial methodological tool to meet and evaluate possible constructions of PCA as a therapeutic approach in theory and practice." This article focuses on gender construction by using the impact of Foucauldian Discourse analysis on person centered approaches.

In addition to this, Sally Hewitt's "Discourse Analysis and Public Policy Research" analyzes the impact of applying discourse analysis to the research projects in rural policy studies. It also focuses on different approaches of public policy analysts, inspired by Foucault, highlighting the points in which they agree and disagree (Salam, Akram, Bujang, Yaman et al., 2014). Hewitt maintains, "Discourse analysis challenges researchers to question policy making processes, how dialogue takes place, and how power relations produce dominant discourses and marginalizes others." It also postulates that "the implications of Foucault's ideas are that the researcher cannot be separated from the discursive formations in their field of policy study. And their work may have an impact on the ways that professional knowledge is framed, and on how discourses are produced and reproduced." (13)

The article concludes, "The key strength of discourse analysis inspired by Foucault in fields of public policy research is to open up ways of understanding policy activity which are based neither on rational or political frameworks, but which emphasize the contingent nature of rationality and seek to uncover the power relations of policy making." This article highlights Foucauldian discourse analysis in public policy making but this analysis can easily be applied to other field of social studies.

The next section of the research, Research Methodology, focuses on the research methods applied in research.

3. Research Methodology

This research is qualitative and interpretive in nature. It is a Foucauldian discourse analysis of King Abdullah II's speeches to highlight the impact of the use of rhetoric and metaphorical expression in Jordanian political discourse. The aim of this paper is to show how the tone of political discourse slightly changes with the ruler's shift in position. For this purpose, this research endeavors to analyze his April 2020 and independence day's address to his nation will be analyzed to highlight his tone with the people of his country. In addition to this, his address at the Baghdad conference will be analyzed to show his tone as a regional player. Furthermore, his speeches at the European parliament and UN will be analyzed to show his tone as a representative of Middle East.

King Abdullah's speeches to his nation on April 10, 2020, and the 74th Independence Day along with his speeches at Baghdad Conference for Cooperation and Partnership, the European Parliament on January 15th, 2020, and at the 76th Plenary Session of the UN General Assembly on September 22nd, 2020, have been taken as primary texts. While Michele Foucault's concept of discourse analysis has been used as the secondary source to verify the statement of paper.

4. Analysis

Language, the most common medium of communication in the world, takes different forms in different contexts. In political discourses the language used seems different from the everyday language of man. In this context, one may question whether political discourse is a different type of language or different treatment of language? In political discourses language becomes a tool to control the masses as George Orwell in his famous "Propaganda and Democratic Speech" highlights how the state controllers deliberately use difficult vocabulary in their addresses and speeches i.e., the information provided to the masses is, strategically, kept insufficient or difficult. In this context, this paper aims to analyze Jordanian political discourse to highlight the purpose and impact of the use of rhetoric and metaphorical expressions in it. To achieve this purpose, this paper tends to analyze the language used in King Abdulla II's speeches to highlight the change in rhetoric and use of metaphorical expression with the change in audience. For this purpose, his April 2020 and independence day's address to his nation will be analyzed to highlight his tone with the people of his country. In addition to this, his address at the Baghdad conference will be analyzed to show his tone as a regional player. Furthermore, his speeches at the European parliament and UN will be analyzed to show his tone as a representative of Middle East. The objective of this paper is to show how the tone of political discourse slightly changes with the ruler's shift in position. For this purpose, Foucauldian discourse analysis will be used.

Michele Foucault (1926-1984) in his book *The Archelogy of Knowledge (1969)* delineates the concept of discourse. Foucauldian discourse analysis concentrates on power relations in a society demonstrated through language and practices. According to him, discourse is not a statement, sentence, or hypothesis but an amalgam of all. He maintains that discourse of any sort be it political, scientific, religious must have a body of knowledge, its practitioners and those practitioners must be linked with the institution of power. He maintains that discourse, of any sort, has the power to shape its audience's personalities. Which makes it a tool of producing/reproducing power as well as knowledge. Power in Foucauldian world is a hierarchized phenomenon which moves from bottom to top i.e., the king is a king because of his people.

"What purpose does the use of rhetoric and metaphors in Jordanian political discourses serve?"

The use of rhetoric and metaphorical expressions in political discourses is a customary practice. The state practitioners often use it to manipulate the masses. Politics require certain kind of tactics to control the masses, effectively. Today, in this highly democratic age the tactics of political elites have changed. Now they cannot consider themselves the absolute authority because in today's world absolute sense of authority is associated with the ruled not the ruler but that does not mean that the ruler, considers himself the servant of his people, he creates an illusion of power for his people. He controls them in a unique way. One such way is to provide them information in a very unintelligible way, that is, by using rhetoric and metaphorical expression. George Orwell in "Propaganda and Democratic Speech" maintains that leaders often use difficult vocabulary to confuse and control the masses. They use the kind of language that is either not easily understandable by the masses or manipulates them, thereby, making it easier for the state machinery to control its people. At this point, it needs to be reaffirmed that language is an overly complex phenomenon. According to Ferdinand De Saussure, "Language is not a 'nomenclature' that provides labels for pre-existing categories: it generates its own practices" in other words, there is no universality in language. ("Literary Theory" 59)

To understand the purpose that the use of rhetoric and metaphorical expressions serve in Jordanian political discourse, it is important to understand Saussure's claim that "language is both concrete manifestation of ideology (the categories in which speakers are authorized to think) and the site of its questioning or undoing." ("Literary Theory" 60) What Saussure is trying to make us realize is the power of 'language'. Language creates a system which controls the existence of an

individual, that is, what he thinks, believes in, aspires to be are all controlled via language but, at the same time, this phenomenon provides a platform to question various beliefs and ideas instilled in an individual in a societal context. To digest this manipulative and controlling nature of language one needs to understand Michele Foucault's concept of power. In Foucauldian world power is a hegemonized phenomenon which always moves from bottom to top, that is, it is the people who make a king, king. So, one may say that the king is not the most powerful person in the state, but he derives his power from his masses and that is why he uses different techniques and one such technique is to create an illusion of the 'power of the masses' to control them. In this context, if we critically analyze King Abdullah II's speeches to his nation we see a pattern. To analyze this underlying pattern, this paper has considered two of King Abdullah II's speeches to his nation: his address to his nation on their 74th Independence Day and his April 10, 2020's address to his nation.

On the 74th Independence Day of Jordan on May 25th, 2020, the king started his speech with the name of the God succeeded by addressing his nation as "Brothers and sisters". Now in this straightforward way of addressing one thing noticeable is the way he immediately creates a connection with his audience. He establishes a relation. He begins his speech in a way that highlights his religious inclination and then calls his citizens "brothers and sisters." So, he gauges the audiences' loyalty through religion as well as familial relation. Machiavelli in his famous *The Prince* mentions certain characteristics of a ruler one of which is that a ruler can never be friendly to his people he needs to be at a certain distance from his people. He also maintains that religion, from time unknown, has been used by rulers to manipulate people. In this context, the king's attempt to create a bond with his people seems highly controlling. Further, in his address, he maintains, "I speak to you today as if I see your bright faces before me, with your voices saying, 'we are here'." The rhetoric used in this address can easily instill a sense of patriotism and admiration for the ruler. After this in his speech we can see references to his measures to uplift Jordan as he says "This country, whose journey has charted a story of success, continues to win the admiration of others, despite all the exceptional regional conditions that have surrounded it, the tough economic circumstances it has faced, or the scarcity of resources it has. This nation has decisively overcome the toughest tests." Metaphorically while giving all agency to the "nation" in this part of his address, he reminds them of the way he dragged Jordan out of economic crisis after his accession to throne. He then mentions how well the state, its institutions, its army has dealt with the pandemic crisis, thereby, again highlighting his role in Jordan's peace.

The effective use of rhetoric and metaphorical expressions can be viewed in is April 10, 2020, address to his people in which he begins by taking a back seat from being a rule and highlighting the role masses have played in the state's uplift. He calls them "giants among nations." The use of metaphor is most visible here as he immediately says that "Giants because you stand tall and strong in the face of adversity, not because of your resources or material wealth, but with your resolve and your unity, standing as one to protect the homeland and its people—our most precious asset." In this address he establishes the superiority of his people when he says that he stands tall, despite being the ruler of a small country, because of his people. Now the manipulative nature of this address can be viewed in the light of his next statement in which he says "who stand united with their army and security agencies, who support their state institutions, and who work tenaciously and professionally, and sacrifice bravely" in other words he is imposing a sense of loyalty onto his people. This entire address is an attempt, in a very sugar-coated way, to remind people of their responsibility in the times of a pandemic.

The rhetoric used in these addresses as well as the metaphorical expressions are a way to control the masses by creating a façade of their supremacy.

"How the rhetoric changes according to its audience in King Abdullah's speeches?"

This section of the paper endeavors to highlight the change in the rhetoric with the king's change in position, that is, it analyzes the king's tone with his people as their King, the most powerful person, his tone as an important regional player and lastly as a representative of Middle East to the western world. The purpose of this section is to highlight how the king despite being the most powerful person in Jordan assumes a strategically submissive stance amongst the giants of the world.

The previous section of this paper has already analyzed in detail the tone used by the king and the metaphors employed in his addresses to his nation and have conclude that the metaphorical expressions and rhetoric are used to create an illusion or a façade of supremacy and peace. Despite all of this, the authority of the king is highlighted subtly throughout his addresses. In this section we will analyze his speeches at the Baghdad Conference for Cooperation and Partnership, to show his stance and tone as a regional player, and European parliament and the 76th Plenary session of UN General Assembly.

As an important regional player, the rhetoric used by King Abdullah is calm and composed. He begins his speech again by using salutations highlighting his religious inclination thereby establishing a bond between Iraq and Jordan. Highlighting the progress of Iraq, he mentions the purpose behind the conference, that is, "The security and stability of Iraq is integral to the security and stability of us all, and its prosperity is our prosperity. A strong Iraq is a pillar for regional economic integration and creating an environment conducive to enhancing cooperation among countries in the region." Regional cooperation is integral in the time of global crisis as he says, "in order to enhance regional and international cooperation among us, we must open the door to economic, industrial, and commercial integration, on the basis of cooperation and partnership, to achieve the best interest of all." His tone at this conference does not have the manipulative touch that he used in his addresses to his people. In this context, we can say that with the change in his position, that is, by being among people of equal stature his rhetoric undergoes a slight change. The purpose of this conference was to maintain regional stability and for that rhetoric needed to be calm and composed.

In his addresses, to the European Parliament on January 15th, 2020, and UN General Assembly September 22nd, 2021, as a representative of Middle East to the western giants, his rhetoric and metaphorical expressions are worthy to be analyzed. In both to these speeches his rhetoric is visibly submissive but at the same time manipulative as he highlights the grander of the "historic chamber" of the European parliament and then very connivingly yet subtly reminds them of their duties towards the unheard voices of the world. Similarly, in his UN General Assembly address he begins by addressing by aim of the session and the importance of stability in Middle East for its realization. He says "If we falter, the most vulnerable pay the highest price— the young men and women who look to their future and see nothing; bewildered refugee mothers, clutching their children, with no place to call home; or anxious fathers who cannot find jobs to provide for their loved ones; and the many who feel sidelined, their identity under threat." One noticeable thing in his address is the way he creates a relation with the people, that is, he does not call the people "men," "women" and "children," he calls them "mother," "father," and "children" thereby, instantly establishing an emotional connection among his audience and the suffering people of the world. In both speeches he universalizes the suffering of the Middle Eastern people. He also mentions how in the past decades people have come out on the streets for their rights, in doing so, he indicates the dangerous outcome of such neglect. In both these speeches he highlights the importance peace and stability in Middle Eastern for the peace and stability of the world. He also highlights the contribution of Middle Eastern resources to the world.

Conclusively, the rhetoric he uses changes with the change in his audience. With his people the rhetoric is highly manipulative as he repeatedly reminds them of his contributions while appreciating their efforts, thereby placing himself on a higher plane than them. As a regional player his tone is comparatively less manipulative but as a representative of Middle East to the West his tone and technique are strategically manipulative. He praises the giants like European Parliament and UN but at the same time highlights their failure, the Middle Eastern Crisis. The metaphorical expressions used in this section are highly effective.

"How the interest of his subjects highlighted by King Abdullah II in his speeches impose/create Jordanian identity?"

The interests of his subjects, the Jordanian people, highlighted in his speeches create as well as impose an identity on them. In Foucauldian discourse, the subject is defined by the discourse which at the same time limits and liberates it. For example, the idea of homosexual has defined the subject. It has existed from time unknown but ever since it has become a discourse people have also assumed their positions according to it. So, we can say that it is not only discourses and the ideas associated with them, but we also define ourselves according to them. This in Foucauldian

term is called "Soft power." Power according to Foucault is of two types: hard and soft power. Hard power is the one we see in state's attempt to control its people through police, army etc. but soft power is the more dangerous one, according to Foucault, as it is subtle it makes them unconsciously assume role according to the societal discourses. In this context, the way king addresses his people as "giants" limits and at the same time liberates them. He imposes a role on them, the role of a patriotic nation, a nation that makes its king "stand tall" amongst the giants of the world. This creates a system in which people, consciously/unconsciously, will try to uplift the predicament of their country because their king has imposed this role on them, in this way the state needs not to check its people regularly, on the other hand, people will keep themselves, unconsciously, always in a certain way. They have been made the king's family by the king the king has elevated their statuses. Now these people will make themselves worthy of this honor and in this way the identity imposed on them will create their identity which in turn forms the "Jordanian Identity."

5. Conclusion

Conclusively, several research conducted on Jordanian political discourse analyzed it from linguistic, social, and religious perspective and were mostly quantitative analyses. This research is a qualitative and interpretative analysis of the Jordanian political discourse using Foucauldian discourse analysis. It has highlighted the underlying power patterns in the king's speeches. It has shown clearly that the use of rhetoric and metaphorical expression is an attempt, by the king, to control the masses by manipulating them with the façade of their power. Secondly, the research has shown how the king's demeanor and rhetoric changes with his audience and how effectively he achieves his goals because of that. Lastly, the research has shown the impact of metaphorical expressions such as "giants" have on the audiences' psyche and how that, eventually, imposes as well as creates the "Jordanian Identity." Such constant efforts by the state to control and manipulate its populace instills in them a constant self-check. They keep themselves in accordance with the norms of their society.

This research will prove to be beneficial for the people interested in interpretive analysis of political discourses, especially Jordanian. The only limitation faced by the research was that the king's addresses to his nation and at the Baghdad conference were in Arabic, originally so the research had to rely on the translated versions.

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